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The Christian Sun

J. O. Atkinson, Editor. Price, $1.50 a Year.

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AN ATOM FOR A FATHER.

N. Summerbell once said something like the following:—

There is no credulity of religion equal to that of believing an atom possessed of the "potency" of all organic life, and spiritual experience. Just think of the original "fiery mist" that filled infinite space, possessing intellect; or protoplasm preparing itself for all the future varieties of living and life.

Not one of these idols of the evolutionists, or infidels, could ever exist, live, move, or think, without a Creator.

Infinite space, infinite force, infinite duration, prove infinite mind.

There were chasms which Darwin, Huxley, Draper and their kind could not leap; the gulf between inorganic matter and organic matter.

Why oppose God, and take an atom for a Father? An atom cannot speak, nor move, nor think, nor love. It is an *i—t*. It is too small to be a father of all the life of the earth.

J. J. Summerbell.

Dayton, Ohio.

EDITORIAL.

THE KINGDOM.

eek ye first the kingdom of God and his ighteousness; and all these things shall be added unto you. Matt. 6:33.

No one has even yet told, in language d in life, what the kingdom of heaven I presume it is beyond the power of man speech to portray, beyond it in pth, beyond it in gladness, grandeur and beauty. Christ Himself did not tell what is. He told what it was like; but the ngdom, what and where it is, He left decided, indescribable. But so often d so strikingly did He compare it to her things that it is not difficult to gain helpful conception of its essentials and ements.

First, all these parable spoken to com- re the kingdom, plainly indicate and ach that the kingdom has small begin- ngs but finally result in the manifestation full and unlimited power. The mustard e, the leaven, the treasure, the pearls at command all that the merchant man ssessed, all these are exceedingly small t their power becomes everywhere evi- nt or their real worth gradually become ident. So is the kingdom. First lodged the heart it seems small and of little oment. Associations, conversations, bits and energies vary but little; but as e kingdom gets lodged in the heart and gins to work and grow there, all habits thought, activity and energy change, d a new creature shines forth in the full rength of a wonderful and mysterious wer. The little ones in Christ Jesus, ose just born into the kingdom are weak d wavering and anxious, but when the ngdom has worked its full way into the art and life you can no more uproot d destroy it than you can take the ven out of the full baked lump. It has me to be a part of the very life, ex- tence, being.

Second, If the kingdom is found it has be sought after. Seek, seek, seek, this ngs like the tunes of a bell through our rd, Christ's teachings, parables and eaching. "Seek ye first the kingdom of od." I do not know why the best things ve to be sought after, but they do. od could have hung gold out on the ees in leaves and branches to be found d seen of all men had He so chosen. t he did not. He buried this rich treas- e deep into the bosom of the earth, or the distant mountains, or in rough and orous climate of a Klondike. He could have placed the diamonds as sands along the seashore so that each and all could have found them and had them for the taking. But the precious things He hid away and all who would get them must seek diligently till they are found. He who would know and have the kingdom of God must needs seek till he find it. God no more forces that kingdom on one than He forces gold into one's pocket, nor diamonds upon one's fingers. It is too good and glorious a thing to be forced on any one.

Third, but the kingdom, like all the other real precious things we possess, is worth all the price that is paid and all the seeking we will ever make to obtain it. The merchant man sold all that he had and bought the pearl of precious price, and then never regretted the price nor the exchange. We may have to give up much for the kingdom, but it matters not what it is we give up, we will never regret the exchange. We have seen men and women who had given much thought, time, in charity, sacrifice for the kingdom through a busy life, but we have never yet seen one who regretted doing and giving as much much as one had. One always regrets that one has not done more. So is the kingdom of heaven, the best we shall ever see, know or have on this earth and worth more than all our possessions and pursuits besides.

THE GROUND OF OUR FAITH.

It behooves every man to be able to give a reason, satisfactory at least to himself, for the faith that is in him, as touching the vital parts and points of life. Now if one's church membership is not vital I do not think anything is. Here are churches about me, with their tenets, doctrines and dogmas, which I admire. I like their way of doing things. I believe in foreign misions. So do they. I believe in home missions. So do they. I believe in Christian education. So do they. I believe in Sunday-schools, in Christian Endeavor. So do they. And yet while I look on these with more or less of esteem, admiration and approval I do not join either. I choose, in preference, the Christian church and instead of looking upon that with esteem and admiration, I make its life my life, its teachings my teachings, its position my position, its principles my principles. Why this difference? Why do I esteem the Presbyterian church and love its brethren, yet belong to the Christian church? Why do I approve the evangelism and the doctrine of the Methodist church and yet not be willing to cast my lot in with it? Why do I admire the Baptist churches and yet not give it my name and hand and full sanction? There is a reason. I try herewith to give some reasons which seem to justify me.

My belief in missions, education, Sunday-schools, prayer meetings, does not constitute a sufficient reason for church membership. There is that to me which I hold nearer and dearer than these or either of them. I believe the Church is larger, fuller and freer than these, or either of these.

By all the power, preaching and persistence that it has the Christian church declares Jesus Christ is head of the church, and beside Him there is none other. I give my heart and my hand to the Christian church, in preference to any other branches of the church, or to any other church, because it lays emphasis, as does no other church of my acquaintance upon Jesus Chris. It puts Him at the Head. It makes His name, its name. It makes His story its story, it makes His life its creed. You ask me what is my church creed, I tell you it is Jesus Christ. I believe with all my heart that in Him all fullness dwells, and that in His life is the solution of all our church problems. You ask me what do I believe about Jesus Christ, and I reply that the Bible, the Scriptures of the Old and New Testaments, tells something of the significance of it and so I accept the Word of God, the Book of books, the Holy Bible as a sufficient rule of faith and practice for me as touching the source and the secrets of the great and matchless life of Jesus the Christ. There is in the sixteenth chapter of Matthew a very significant Scripture. Our Savior was enquiring of His disciples as to what people generally thought of Him, that is, as to who and what he was. Some report one opinion, some another. And then, Jesus turns upon them with the main question in His mind: But whom do ye say that I the Son of man am? And then the alert and impetuous Peter, that bold one who often groveled but who had great and lucid intervals declared, Thou art the Christ, the Son of the living God. Now Peter had caught, in this lucid and inspired moment, the great secret of this entire situation, Peter made known in one sentence his creed, his sacred views, his idea of what a man should hold to as the fundamental facts of life—Thou art the Christ, the Son of the living God. Reader, there it is, we shall never improve on that. We shall never be able to go beyond it. We shall never be able to add to or substract from that, without hurt or harm to ourselves, the church, the world. I wish I knew how to say it here, as Peter said it of old, how to mean it as he meant it,

how to emphasize it as he emphasized it; how to make it full and final as he made it. For the declaration won the approval and the sanction of the blessed Christ as did no other declaration that ever fell from human lips. Not even the tender solitude of the loving John, not even the full and free confession of the doubting Thomas, not even the loving sympathy and the eternal memorial of the devoted Mary, yea, not even the undying devotion of the Virgin Mother, won from our Lord Christ such care and concern, such pledged promise, as did this declaration of the inspired Peter; "Thou art the Christ, the Son of the living God." To the struggling and lonely Jesus, these were the sweetest and most comforting and buoyant words that ever fell from human lips. For observe now what Christ said in reply "I say also unto thee, thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." Upon what rock? Surely not upon Peter as a rock, never; but upon Peter's inspired and heaven sent declaration "Thou art the Christ, the Son of the living God." Never were words spoken by mortal lips more highly honored, more vehemently approved, more sincerely and devotedly appreciated and applauded by the Son of God. If now you ask what my creed is, I reply, I believe in the Lord Jesus Christ as the Son of God; and then everything else that I do believe is subordinate to this. What sort of baptism do I believe in? That which will help me to a fuller comprehension and a freer confession of the eternal fact that Jesus the Christ is the Son of the living God. What sort of communion do I hold to and teach? That which will help me most to declare to all the world the eternal truth that Jesus the Christ is the Son of God. What sort of Holy Spirit do I believe in? That Person as counseller and comforter who illumines my mind and makes my poor heart cry out in penitent confession and reverent adoration. "Jesus the Christ is the Son of the living God." What sort of church do I believe in, what banner should it bear, what tiltle declare, what name wear? That banner that has emblazed upon it Peter's immortal declaration; that church whose name signifies the the leadership of Him who holy writ again and again declares should be its head; that title which signifies, without let, hindrance or help, that it is the Christ's-church; the church which flings to the world the undisputed and incontrovertible fact that, Jesus the Christ is the Son of the living God, the church whose founder and builder is Christ, whose creed is the life of Christ, whose name is the name of Christ, and whose fellowship is character rounded out in Christ.

Now I will admit that a life is capable of very liberal interpretation. It would not be life if it were not liberal. Life is always liberal, full, free, abounding. And because my creed is a Life, a full, free and abundant Life, it may touch where yours does not reach; it may sometimes stop where yours has just begun. The streams of life do not always run parallel, or if so, they are not of the same volume and momentum. My religious belief cannot be hemmed in nor hedged about, simply because it terminates in, and gets its inspiration from, a Life. If religion is not life, it is not anything. And the method of appropriating life is ever and always through belief. This is so of the natural life. I believe in the nourishment of food. Therefore I eat food to get strength, I belive in the restorative power of sleep; therefore I take sleep to be restored. I believe that poison will kill, therefore I abstain from poison. I believe that alcohol will intoxicate; therefore I refuse alcohol. I believe in Jesus Christ. This is the avenue through which I reach Him. By my faith and His grace His life, the current and flow of His life, become mine, I appropriate His life through belief. By my belief and faith I appropriate Him, His life flows into my life. By His grace and my belief the channels of His life flows into mine. But one may argue, "If he accepts the Life of Christ as His creed, and that only, he leaves room for all manner of heresies, shades of differences, divergent opinions and beliefs, in such a creed." And I admit that the criticism is just. But, my candid conviction is, that the differences that distract the religious world today have come about by trying to restrict men's views, men's beliefs, men's faith as touching the life of Jesus Christ. For my part I am not afraid to trust ever and always the consecrated common sense of mankind, neither in civil nor in ecclesiastical affairs. The differences that distract today in the religious world and divide us into two sects, schisms and denominations, have come about, not because we trusted, but because we have distrusted the consecrated common sense. of mankind. Instead of asking men and women to believe on a Life, live in a Life, teach, preach, promulgate a Life, we have asked them to accept our, or some one else's interpretation of that life. We grovel in the dirt and linger in the distance today because, instead of taking a Life as our hope, help and inspiration, we take various and sundry interpretations of that Life.

As a member of the Christian church I say emphatically that my firm belief and candid conviction is that Jesus the Christ was baptized of John in the river Jordan by immersion. Now hear me. His baptism was not His life. It was an act of His life. Baptism was not His character; it was only a very small part of His conduct. Now then if you will believe with me His life, believe with me and declare as did Peter that this is the Christ, the Son of the living God, and then act as if you do believe it, I tell you candidly that you may go and be baptized like you want, or indeed not at all, if this would hinder you from in anywise appropriating His life; for I do know by Scripture that baptism though enjoined is not essential to salvation, and since the essentials are sufficient I will not quarrel with you about the nonessentials. I have seen as good and as pious and as loyal Christian souls who were baptized by sprinkling as were baptized by immersion, or were not baptized at all. If you ask my advice, I advise baptism by immersion, but I would not compel it. For baptism is not life and I am interested most of all in a Life, in teaching, preaching, making known, and in living a Life.

I myself believe in free grace. I believe that God's free gift is sufficient to save, and is available to all who will ask it of Him, having faith and doubting nothing. And yet I know souls as hopeful of heaven, and full of the life of the blessed Jesus, who believe in the dogma and the doctrines of election. Now, if you are elected by divine decree and I am elected by free grace, why should this sever us in life, in hope, in pursuit, in church affiliation, in fellowship, and our endeavor to reach and to attain the one thing worthy of being attained namely, a life of loyal and loving service in Jesus Christ? To think is to differ; to love is to become alike. Our views as touching the non-essentials of a life may be as divergent as the poles, and yet because we would live in the same Life, have the same Life dwell in us, attain to completion and perfection in that Life, we may be one. This one thing I desire, and this one thing I declare is worthy to all of us, namely. Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Brethren, when we run toward that mark our lines are parallel; when we divide the mark and set up some other goal, our courses are divergent.

The community with a high typhoid death rate is a community with low sanitary standards.

Keep our the flies and you will keep out disease.—N. C. State Board of Health.

THE PERSONALITY OF THE TECHER.

In the years from the cradle to the grave, man experiences many changes. From every hand new ideas and thoughts come thronging and crowding upon the soul. These when apperceived, become woven into the warp and woof of his very being and become a part and a parcel of the man himself. At times the experiences of the individual and the ideas that throng his brain may seem to be lost in the realms of the subconsciousness, but when the proper occasion arises, they assert themselves and make their power felt again. Tennyson made the great Ulysses say. "I am a part of all that I have met." It is truly so; all that comes into a man's life leaves an influence and an impression upon him and affects him for good or ill.

Definitions of Personality.

This leads to the consideration of personality in man and especially to the personality of the teacher. Different authors have given different definitions of this important word, but there are two definitions that best suit our present purpose. when reduced to their final analysis, these definitions are one.

Some are inclined to view personality as the sum total of what a man is, and this view would give as many personalities as there are individuals in the race. This personality consists of the sum total of all the influences that have consciously or unconsciously entered into a man's life, all the subtle influences of race heredity and family ancestors, all the potent influences of early environment in home, church and neighborhood, all the thoughts of the past, all the emotions of the heart, all the decisions of the will, all the lessons learned from teachers, and all the deeds that he has done.

This view indicates that the personality of a man is not a fixed quantity; but that it varies with a man's experiences and grows with his growth. It may have its strong points as well as its weak points. It is partly good and partly bad. It is the cause of a man's sucess and it is also a cause of a man's failure.

Another definition would indicate that personality is that which differentiates one man from all other men of the race. According to the definition, the individual differences that distinguished Washington from all other men constituted his personality. But since a mere thought would show that this view is included in the first view given, it may be passed without further discussion.

Personality Good or Bad,—Causes

Since that which enters into a man's life may be good or evil, true or false, the personality which is developed thereby will, in all probability, be of the same nature as was that which entered into the life. The boy whose surroundings are good, whose home influences are the best, and whose school and college environments are conducive to strong character buildding, can scarcely fail to develop a strong personality of the right stamp. But where home influences are bad, where church influences are lacking, where bad associates inculcate vicious habits, where school and college life do not tend to develop the moral and spiritual as well as the intellectual nature of the man, what can we hope for but a weak, dwarfed, and baneful personality? If a young person wills to allow only the good, the elevating, and that which uplifts man to a higher moral and spiritual life to enter into the warp and woof of his being, there is no doubt of his developing a strong and heroic personality. But if his will lies in the opposite channel,—what?

Personality Stamps Itself on its Surroundings.

This has been true ever since the race has been in the lime light of history.

It is the tendency of the farmer to stamp his personality on his farm, even on the inanimate objects about him. If he is careful, energetic, persevering, if his personality lies along lines of cleanliness, neatness, and order, his farm reflects it. Every thing is in order. The gates swing on their hinges, the house is painted and neat, the lawn is well kept, the roofs on the buildings are good. the fence rows are all clean, and the crops are well cared for. The stock, in the way they are housed and cared for, show the personality of their owner. But the farmer who is careless, who has the don't care spirit, who has a weak personality, reflects himself in the uncared for home, the neglected fences, the uncultivated crops, and the run down stock. A farmer's personality can be judged by the man who passes or looks over his farm.

The housewife, likewise, impresses her personality upon her home. This is seen in the well kept, homelike, home where husband and children love to gather after the day's work is done and, throwng aside the cares and responsibilities of life, they revel in the pleasures of home, sweet home. This personality also manifests itself in the dull, uninviting home, where gloom and despondency dwell, and where there is nothing to attract and give joy to those who toil for their daily bread. What wonder that husband and children should seek the joys and pleasures that they should by right find at home amid other surroundings, at the saloon or card table, or loafing on the streets! And should the mother complain that she has not the associations that she so much desires when she herself has impressed such a personality upon her home that those whom she loves are not attracted thereby?

Then, the children of any home have the personality of their parents impressed upon them. It does not take long for the teacher in the school to tell what the training that his pupils have had in their homes has been. The father and the mother go to the school room in the persons of their children. The parents' habits, manners, customs, qualities, all are there before the teacher like an open book. Upon these delicate hearts have been impressed those habits, ideas, modes of thought, and personalities of parents that make for weal or woe, for happiness or misery, for life or death in the life of the child.

This is true in all the vocations of life. The merchant's personality is mirrored in his store, the mechanic and machinist impress their personality upon the workmanship of their hands, and so through all the vocations and callings of life.

The Stronger Personality Predominates the Weaker.

In the realm of Chemistry, it is found that when two liquids of different strengths are mixed, the stronger affects the weaker and brings the weaker up to the approximate strength of the stronger. Both liquids, though, have a kind of reflex influence on the other.

This principle holds true in human life. If the personality of the parent, the associate, and the teacher is good, and the weak and undeveloped, constantly comes in contact with these persons, there can be but one result: the stronger personalities for good will impress themselves upon the child and nothing could be expected save that he develop and grow into a strong and upright Christian man. But if the personality of the older person is strong for evil, there is no child, when placed within its reach, that can resist the influence of this personality, and it is impossible for any child while under the influence of such a personality to develop into a strong heroic man. It behooves parents to look well to the personality of the persons with whom their children associate.

The Personality of the Teacher.

This persouality has the traces of all the former experiences in the teacher's life. Many teachers have been trained in schools and colleges where the Word of God is not honored, where the free thinker has the right of way, where the material rather than the spiritual life is emphasized, and where a sneer is directed

towards those relationships and hopes that are most sacred in the home. All these teachings enter into the teacher's personality. He may be a good instructor, he may be interested in all that goes to make a good school and in those things that tend to upbuild and elevate the community; he may have all the personal magnetism that a man may want, but what of the child educated by such a man as this? There can be but one end,—spiritual death. There are very many teachers such as this teaching in the schools, colleges, and universities of the land. Young men and young women influenced by their personalities, which work their way by stealth into the very heart of the pupils, are being trained away from true life and from God. Parents send their children to school and to college and these same children who are trained in Christian homes come home having no reverence for God, for their father's prayers and their mother's faith, and the parents wonder what is the matter. After every possible sacrifice has been made for their children, the children become traitors to all that was most sacred in their parent's lives. The reason is not hard to find. Look at the personalities of the teachers of these children and to the literature that they have been taught to read and the cause is easily found.

We have also teachers who were trained in schools and colleges where they were taught that man is by no means the supreme factor in the universe, where God is recognized and His word honorer and revered, where the student has been taught his true place in the world of life and action, and has been taught the true principles of morality and conduct, and where he drinks from fountains that have not been polluted by skepticism and doubt. What kind of pupils do these teachers send home? The answer is obvious. Students of such teachers as these are the salt of the earth, the bulwark of society, and they at all times stand in the front ranks of true civilization and progress.

What Schools to Choose.

Since, on acount of his varied life and experiences as well as on acount of his extended research and thought, the teacher develops a strong personality, and this personality may be good or bad according as the former training has been right or wrong, it is necessary that parents look well to what school they send their sons and daughters. Upon the choice made here may depend the child's destiny both here and hereafter. The skeptical personality of one teacher may be the venom that will poison the very well springs of the life of the child. It may pollute life at its very fountain. No young man or young woman is safe in any school except where the personality of each member of the faculty had been touched by the divine life and yielded itself to the moulding influences of the divine hand, where the fountains give forth the living waters of a truly noble morality and a wholesome Christian experience. In such a school or college the student is safe and in no other. When parents choose schools and colleges for their sons and daughters, then true morality and practical religion will be practiced in the homes of our country, the work of the church will move forward, politics will be purified, graft and bribery will cease, honesty will be practiced in high places, man will give preference to his fellow man, and our sons and daughters will be polished after the similitude of a palace.

Thomas C. Amick.

ELON COLLEGE LETTER.

PROCRASTINATION IN EDUCATION

"Our children can go here at home a year or two yet" is a favorite remark of those who procrastinate in education. When pressed with the question as to what progress their children will make in the school referred to, they will frankly admit that their progress will be slow and that perhaps they will not be able to enter College any highter than they now can. "But you know it does not cost so much here," will be the concluding retort and from this monetary position it is exceedingly difficult to dislodge them.

Will parents consider that a year or two lost now in the preparation of their children for life will be a corresponding period lost when they are thirty or thirty-five years of age? Take a sober, earnest, conscientious view of the situation and see if that is not the conclusion that you will be driven to accept as correct and accurate. What is a year worth at thirty or thirty-five? That is the cost to you keeping your child at home in a school where he will mark time. Which will cost you the more, a year at an institution where your child will make two, likely three, times as rapid progress as he possibly can in your local school at the cost of $137 to $187, or a year out of his life at thirty or thirty-five? Placed on a cold business, monetary basis, you should let us have that child. We are prepared to prove to your own satisfaction by experience what we conclude in this vital matter to be the conservative answer.

"But how can you advance our child so much more rapidly at Elon than our local school can? He seems to be working all the time here. "Come and see. We invite the fullest, completest investigation. A visit will serve to satisfy any honest questioner. To begin with, there is nothing here but the educational interest. At home there are family chores and social obligations and interruptions of numerous kinds, and they cannot be avoided. In the second place, the freedom of the life here puts a student on his metal and encourages him to do his best. He does not sit in cramped posture in a school-room all day with recitations going on all around him—the wonder is that a youth ever learns anything under such conditions—but he goes to his own room and there assuming a restful posture applies himself assiduously and uninterruptedly to his study. Then the mere fact that he is associated with those much further advanced than he is will have a stimulating effect on him. His recitations too are one hour in length and this means longer lessons and opportunity for more thorough discussion and explanation. Finally, he will have the very best trained teachers this country can afford,—men who have not only completed their College course with credit, but who have received degrees from the graduate departmentts of the great universities of the world. Yes, we can do it; we have done it for others, and we will do it for you, if you will but give us the opportunity we so earnestly seek.

Procrastination is the thief of time; I have known also instances wherein it has been the thief of opportunity. The other day I was talking to a youig man who four years ago was anxious to go to College. His father let him mark time for four years, and now he will not go to College, for he is discouraged and down-cast. Please don't procrastinate with your child. Give him a chance and satisfy a good conscience in the matter of offering to him the opportunity to make his life a success,—such an opportunity as Elon extends at a minimum of cost and a maximum of efficiency. We need your child; he needs us; our interests are mutual. We guarantee satisfaction. We can point you to numerous cases where the full high school course of four years was taken here in two. What we have done, we are prepared to do again, in your case. Let us hear from you.

W. A. Harper.

—A train on the Lake Shore and Michigan Southern Ry, out from Toledo, O., twelve miles, struck an automobile Sunday p. m., containing nine persons. Six were killed instantly, two others were fatally injured, and another one was badly hurt. A corn field obscured the view of the oncoming train, which was not seen till a moment before the crash came.

NOTES AND PERSONALS.

—Rev. C. C. Peel, Business Manager, is, for this week and next, in Eastern Va. soliciting renewals and new subscribers for the Sun.

—Many of the faithful pastors are now in revival meetings and here is devoutly hoping that all will have great and gracious seasons of success and joy in this work. The harvest truly is ripe and the labor should be earnest, consecrated and abundant.

—We congratulate our Methodist Protestant Brethren on the praiseworthy steps they are taking to establish an Orphanage in this State. The institution is to be located near High Point, we are told, and the work of building is to be begun at an early date.

—The editor is this week assisting Rev. J. W. Holt, pastor, in a series of meetings at Union Ridge, N. C. Last Sunday was Home Coming Day and the Annual Roll Call there. Hundreds gathered back at the old home church to enjoy the good day with all its pleasant asociations together.

—The Orphanage Trustees are to meet in full sesion at the Orphanage Friday a m., Aug. 2. The members composing the Board are, J. O. Atkinson, Chairman, E. Moffitt, Secretary, Asheboro, N. C., Rev. I. W. Johnson, Suffolk, Va., C. D. West, Newport News, Va., Hon. W. H. Carroll, Burlington, N. C., Dr. G. S. Watson, Elon College, N. C.

—The Raleigh News and Observer's Eleventh Annual Educational Edition last Sunday carried a page write-up of Elon College, there being included in the account the fine testimony to Elon's character by Secretary Karl Lehman, which the Sun carried on its first page last week. It also carries among its contributed matter a fine paper by Pres. Harper on "The Place and Power of College Education."

—Politics is warming up. Wherefore the people should seek to cool down. The country will hardly go to ruin at once, even if your favarite candidate happens not to be elected. Be friendly with your neighbor and endeavor to plod alongyour way in peacewith him, though he be for one man for a certain office and you for another. You and your neighbor want to be neighbors, you know, even after the election.

—We regretted our inability, on account of being away for a funeral, to attend the Western N. C. Sunday School Convention at Pleasant Hill last week. Thanks are hereby expressed to Pres. W. A. Harper, who kindly took our place on the program and delighted the people, and taught them, in a manner which we could not hope to have done, even if not providentially hindered from being there. Some good day when we can reach it, we shall avail ourselves of the expected joy of being again with the good friends and people of PleasantHill. The keener disappointment at our not being there was to us, not to them.

—Unnumbered freinds will read insorrow, sympathy, and deep regret of the untimely death of Mrs. J. Beale Johnson, which sad event occurred last Wednesday p. m., July 24, at her home, Cardenas, N. C., as told of in our obituary column. And likewise as many friends will join us in sympathy for her sorely bereaved and heart-broken husband. One of the brightest and happiest homes in all our knowledge has been saddened and sundered by this visitation of Providence. It is all so strange and mysterious, and with the poet we can only say,

"Not now, but in the coming years,
We'll read the meaning of our tears."

Our beloved friend, J. Beale Johnson,has all the sympathy our heart can give him.

SUFFOLK LETTER.

The Sunday School Convention of the Eastern Virginia Christian Conference met in the Washington street Christian church, Portsmouth Virginia, July 24th at 10:00 A. M. One hundred and twenty-seven delegates and visitors registered the first day and three sessions were held, forenoon, afternoon, and night, the church being fairly well filled.

W. W. Staley presided during the day, Rev. I. W. Johnson conducted the song service at each service, and Standing Secretary, Rev. Stanley C. Harrell, occupied his seat at the table and directed the Convention quill.

Welcome addresses were delivered by Rev. D. A. Keys on behalf of the Tidewater Association, by pastor J. W. Harrell on behalf of his church and Sunday school, and Mayor J. D. Reed on behalf of the City; and these good addresses were responded to by Rev. I. W. Johnson in a felicitous manner.

One hundred copies of "Jubilant Praise" had been ordered by Rev. I. W. Johnson for use of the song service in the Convention at a cost of $21.34. It was suggested, and met with unanimous favor, to donate these hundred books at the close of the Convention to the Portsmouth church. An offering of $21.78 was taken and the song books presented to brother Harrell's church. This was a very beautiful kindness to a very worthy flock. This offering will sing on in the praise of God as brother Johnson led the Convention into the appreciation of this new book.

Rev. H. E. Rountree, who has filled efficiently the position of Corresponding Secretary for nine years, was unanimously chosen President of the Convention and Prof. S. M. Smith was chosen Corresponding Secretary. The usual officers were elected and the usual Committees appointed and the Convention was officered for another year.

Luncheon was served each day at noon in the basement of the church, and free entertainment at night in the hospitable homes of members and friends of the Congregation.

The afternoon of the first day was made profitable by addresses on "Life in the Sunday school" by Rev. H. H. Butler; "Our Problems and How to Meet them" by Rev. J. W. Harrell; and "The Sunday School Superintendent's Opportunity" by Rev. W. H. Dennison, D. D., who substituted for Mr. Jos. T Watts of Richmond who could not be present. This was Dr. Dennison's first appearance and though called in without notice he won the confidence and praise of the audience.

The chief feature of the evening service was, "The Key to the Missionary Problem" by Dr. Dennison who delivered a fine address.

The second day, forenoon, was spent in an interesting consideration of teaching and teachers—"The Teacher's Personal Preparation" by Rev. W. D. Harward; "How to Teach a Sunday School Class, or Some Laws in Teaching" by Mrs. J. J. Lincoln; "Jesus as a Teacher" by Henry S. Booth; "The Need of Teacher Training" by H. E. Rountree. These addresses all showed careful preparation, sincere interest, a profound sense of obligation to members of the school, and a deep spiritual purpose in all that was uttered and proposed.

Simultaneous conferences of Departments followed adjournment for noon recess.

The afternoon was given to Young people and Christian Endeavor. Papers and addresses were delivered by Mrs. W. H. Dennison on "The Cradle Roll;" "Fundamental Lessons in the Sunday school" by Rev. Dr. N. G. Newman; "The Impossible Boy" by Rev. C. C. Jones. Mrs. J. J. Lincoln had a chill and could not present her paper on "Why Continue Our Effort toPromote Primary Union." Such addresses makes one feel incompetent for Sunday school work among the young and suggest new resolutions to go home and renew our studies and efforts in this vast field of Christian service.

This interesting discussion was closed Rev. C. H. Rowland on "Christian Endeavor, How to Organize and Maintain it. A Plea to our People." His addresses was full of thoughtful suggestions though he

suffered with headache at the time.

Nearly two hundred, at the close of the afternoon session, went to Cape Henry by trolley line where supper was served and a religious service was held on the "Sand Hill" where Rev. H. S. Booth delivered an earnest address on "The Call of the Hour." The outing was enjoyed and sea air refreshed the body as the service refreshed the soul. The return trip was made by Virginia Beach where more than an hour was spent in viewing the people and the ocean. Going and coming the people sang gospel songs led by Rev. I. W. Johnson, H. E. Rountree and H. W. Gorman. The conductor joined with a good tenor voice and said he used to go to Sunday school till he entered the car service. This outing was enjoyed by old and yound and, after a night's rest the Convention re-assembled on Friday morning for the final day.

Echoes from the Conferences by Rev. J. W. Harrell, Mrs. J. J. Lincoln, and Rev. D. A. Keys were heard and then followed addresses on "The Challenge of Youth" by Prof. S. M. Smith; "The Sunday School Saving Souls" by Rev. R. H. Peel; and "The Eye-Gate of the Sunday school" read by Rev. I. W. Johnson for Rev. W. W. Staley who was called to Suffolk for a funeral.

The Convention voted to take 10 memberships in the Christian Missionary Association.

The total collection was $663.05 which was $110.00 more than in 1911. Of this sum $437.00 is appropriated to Missions—$327.75 to Home Missions and $109.25 to Foreign Missions. Adding the $100. to the C. M. A. makes the total for Missions from this Convention this year $537.00.

If Portsmouth church is as proud of herself at the close of this best of the forty-three Conventions, as the delegates and visitors are proud of the Church, ther is a good feeling in brother Harrell's heart and that of his members.

The best of feeling, the sweetest of fellowship, the deepest spiritual interest characterized the entire Convention. The singing led by brother Johnson was fine, the choir rendered good music on Wednesday night, and the hospitality was lavish and christian.

W. W. Staley.

ELON COLLEGE NOTES.

The sad announcement of the death of Mrs. J. Beale Johnson, Cardenas, N. C., brought great grief to our citizens and great sympathy for our bereaved friend, her devoted husband, who is one of Elon's most loyal trustees. Mrs. Johnson was a favorite with our people and her departure to the spirit land brings deep sorrow to every heart.

Dr. and Mrs. Atkinson, Mrs. Harper and the writer attended the funeral of Mrs. Johnson on Thursday. Dr. Atkinson delivered the funeral oration, which was a masterpiece of eloquence and of character delineation.

Work has begun on the new graded school building. Prof. Lawrence has the work in charge and may be depended upon to push it to rapid and successful completion.

Dr. Newman has been slightly indisposed recently, but is now rapidly regaining his strength.

Rev. L. I Cox, Prof. W. P. Lawrence, Prof. T. C. Amick, Mr. C. B. Riddle, Rev. J. F. Morgan, and the writer attended the session of the Young People's Convention of the Western North Carolina Conference at Pleasant Hill Church last Friday to Sunday. Brother Cox is pastor, Brother Morgan is president, Mr. Riddle is assistant secretary, and the others were deliberative members who took the privilege of the floor and expatiated at length on sundry topics germane to the Convention's business. Prof. Amick's address on the relation of Sunday school and Christian Endeavor and Prof. Lawrence's on The Superintendent were highly edifying.

The writer has attended three of our Young People's Conventions and has at each one been impressed with the influence of the College in each of them. Nearly all the delegates to those bodies and nearly every speaker are Elon trained. This speaks volumes for the College as a training-school for Christian service. That is what we always hope Elon will be. That alone is its justification.

The work of remodeling the annex of the West Dormitory so as to place the young ladies gymnasium on its second floor and the College Dining Hall and Kitchen on the first floor has begun in earnest and will be ready by the opening. The plans for the new young men's gymnasium and Dormitory are completed and the contractors are working up their bids. As soon as they are in, the building committee will meet and the work will begin.

Prof. and Mrs. Amick have returned to their home after an extended visit to Mrs. Amick's parents in the extreme southern portion of the county.

Prof. R. C. Cox has resigned his position at Liberty, N. C., and will enter the graduate department of the University of N. C. for a year's professional specialization. Prof. Cox has succeeded remarkably as a teacher and this larger preparation will bring him a larger sucess.

Mr. Alva C. Richards, Winchester, Va., was a recent visitor here making preparations for entering College this fall.

Messers. A. L. and W. C. Hook have the heart felt sympathy of their friends here and throughout the student body of the College in the death of their father recently.

Prof. A. L. Lincoln writes that he is enjoying his work immensely in the Summer school at Johns Hopkins University. He will finish his work at the summer term Aug. 15 and will be in the President's Office from then until the opening. He will then return to Baltimore for a four year medical course.

Applications continue to come in, the result of the efforts of our friends in many quarters. They are working for the College as never before and we confidently expect a large opening as a consequence. Any word will be appreciated.

W. A. Harper

PRINCIPLES AND THE BOOK

II. Christian is a sufficient name for the church. (Scripture for that is Acts 11:26: And it came to pass, that a whole year they assembled themselves with the church. And the disciples were called Christians first in Antioch. The first church spoken of in the Bible.)

III. The Holy Bible is a sufficient rule of faith and practice. (Our Scripture for that is II Tim. 3:16, 17. All scripture is given by inspiration of God, * * *: that the man of God may be perfect, thoroughly furnished unto all good works.)

IV. Christian character is a sufficient test of fellowship, and of church membership. (Our Scripture for that is John 3:16: "That whosoever believeth on him should not perish but have eternal life."

V. The right of private judgment and liberty of conscience is a right and a privilege that should be acceptable to and exercised by all. (Our Scripture for that is Rom. 14:4 "Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand." Or the whole matter in a nutshell and possibly better. "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5:13.

—Though we have not opportunity working on the Publishing House Position now, subscriptions for stock will come in. The first $5,000 has been subscribed and about $1,000 on the next five thousand. Let the good work go forward. Write us, brethren, if you wish stock and part in the Company as many are doing.

Sunday Schools and Christian Endeavor.

This depatrment under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec., Greensboro, N. C

CHRISTIAN ENDEAVOR POSSIBILITIES.

bout twenty-four years ago a score of ng people met in a down-town church Canadian city to organize a Christian leavor society. They resolved that they ld conduct the society on strictly Chris- Endeavor lines, and they chose Tues- night for their meetings. The church ials passed a law as rigid as that of Medes and Persians that no other ings of any kind would be allowed onnection with that church on the day evenings, for the young people to have the right of way on that t.

topics were discussed at its meetings Christian Endeavor topics, no side is- allowed. Prayer, praise, testimony, study of the Scriptures filled the hour eeting.

e new members were received on the Tuesday of each month, and as the s were called the secretary gave to active member a pink badge with his r name printed on it, also a number a small white ribbon inserted in the . Those given to associate members plain pink with name and number, so the active members could be easily guished from the associates. These s were arranged on a large frame in estibules of the meeting-place, and as embers came into the meeting each down his own badge; and when all in, the secretary knew who were ab- by the badges still remaining on the and in this way the roll was kept ime saved.

re were always ten minutes of an in- sion before the closing hymn and , and during this time splendid work one by active members among the ate members and the visitors, who ecognized by the absence of badges.

years this society was the largest world, having a membership of over ndred. From its membership hun- have gone forth who can now be in different places between the At- and Pacific as church officers and y-school teachers, while between and forty have entered the Pres- n ministry and several are in the mission field.

society is not a "has been," for it still is. Its membership is not so large as in former years, owing to changed conditions caused by the incoming of foreigners to that section of the city, but the spirit of the society is still the same and the work continues as in former years. Through it young people are still being brought into the kingdom and believers lifted to a higher and more useful life. It is and has been since its beginning the pastor's right hand, ever ready to help him at any time and in any way he may suggest.

C. E. TOPIC FOR AUGUST 11.

"God's Beautiful Outdoors. What it Teaches me"—Psalms 65:1-13 (An Outdoor Meeting if Convenient).

This will no doubt prove a most interesting and profitable topic. We know a great deal of the world from what we have seen and read. But when we begin to contemplate the universe and think of the millions of worlds and thousands of systems, we stand in rapt wonder at the magnitude, and at the same time the marvelous harmony of it all. Upon this topic each member should be able to bring some thought and suggestion from nature that will be an inspiration in the meeting.

The outdoor world teaches God's power. We note it especially in mountains, cataracts, giant trees, and starry heavens; but every flower or fruit or blade of grass is a miracle. Outdoors teaches God's goodness. What provision He has made for feeding, clothing, sheltering us! It teaches us to love beauty. It teaches us our insignificance and at the same time the worth of mankind, for all this was created for man. Those that listen can hear the Creator's voice very clearly in His works.

The mountains piled in their strong and still sublimity breathe the message of a never-changing God, an elder Brother, the same yesterday, to-day, and forever, while the ever-changing beauty of the ocean, pure because it is never still, whispers to our souls, "Only in active service may we grow pure in heart and see God."

The bud forms, becomes a flower, its petals fall; the fruit forms, falls, decays; the seed is buried in the earth. Of what use was bud, flower, fruit seed? Months pass, and from the seed springs up a tiny shoot,—life from apparent death. So there comes in all nature's changes the lesson of the resurrection.

Clippings on the Topic.

"The rain falls most upon the mountains, because they reach up into the rain-laden air currents. Our souls also must reach upward if they would obtain the fullness of God's blessing."

Already we have learned to see the fair lily in the ungainly bulb, and we are beginning to see the Christian in the sinner. But God saw further, and beheld in those who rejected his prophets, slew those sent unto them and crucified his Son, radiant hosts of celestials.

Thoreau, the poet once said, "Put me to sleep anywhere in an American swamp and awaken me any day, and I can tell you within two weeks of the time of year, from the wild flowers growing around me." Thus the regularity of God's law makes chronometers not only of stars but also of flowers; it obtains not only in the skies, but has jurisdiction in earth as well.

Hippocrates, the Greek physician, said that inspiration is possible only on a mountain-top. There certainly comes to one standing on a height a sense of uplift and elation which is more than physical, a freeing of the soul from material weights and hindrances, with an impulse toward the higher things of the spirit.—*Woman's Home Companion.*

All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure way to escape from all that can hurt or trouble it.—*Smith.*

I looked up to the heavens once more and the quietness of the stars seemed to reproach me. "We are safe up here," they seemed to say; "we shine, fearless and confident; for the God who gave the primrose its rough leaves, to hide it from the blast of uneven spring, hangs us in the awful hollows of space. We cannot fall out of His safety.—*George MacDonald.*

Daily Readings.

M.—The trees.....Ps. 1:1-3
T.—The sea.....Ps. 104:5-13
W.—The highways.....Isa. 11:17-16
T.—The desert.....Ex. 3:1-4
F.—The city.....Heb. 11:10-16
S.—The flowers.....S.of Sol. 4:12-16
Sun., August 11. Topic.

—The Emperor of Japan, on the throne for 44 years, died at Tokio at 12:43 a. m., July 30. Under this monarch, Mutsuhito, Japan has made marked progress and many changes.

TH EASTERN CAROLINA CONVENTION.

One of the best sessions of the Christian unday school and Young People's Conention ever held in Eastern Carolina came a close Wednesday, July 24th. Rev. H. cholz of Macon was the presiding officer nd Rev. L. F. Johnson recording Secretry. There was about twenty-five per cent ncrease along all lines. Never has there een greater interest manifested on the art of the local schools of the conference. hree fourths of all the scholars were repesented. Some of the speakers were unble to reach the convention, but there as enough talent present to make every our an interesting one. Some of the ubjects given special attention were unday school Literature, Music, Missions, hristian Endeavor, Cradle Roll, Home epartment, Primary work, Adult class rganization, Teacher-training.

Some of the speakers: Dr. Harper of lon College who delivered three addresss. Rev. C. C. Peel, Rev. H. Scholz, Rev. V. G. Clements, Rev. A T. Banks, Albert IcCauley, Rev. C. E. Newman, George I. McCullers, Rev. W. B. Fuller, C. O. aves, Rev. L. F. Johnson, Rev. J. C. tewart, Miss Lillian Long, and J. B. ing.

Thirty-two schools were represented n the convention. There were seventy-four nembers of the convention and a host of isitors from Henderson, Louisburg, oungsville and other places. The following officers were elected for a year, Presilent Rev. H Scholz, Macon, N. C., Vice-President, Rev A. T. Banks, Rev. J. C. Stewart Assistant Secretary. Rev. L. F. Johnson, Secretary, Charles H Stephenson reasurer, Rev. C. E. Newman Secretary f Christian Endeavor

The entertainment given by the congregation of Liberty church was great. The elegates and people consumed nine hunlred pounds of ice, several beeves, hunlreds of chickens, to say nothing about ies, cakes, custards, ice cream and other ood things. The neighborhood of Liberty hurch is very progressive and the people ve to entertain.

The next session will meet with Six orks, a flourishing country church near aleigh. The very best the land affords ill be given at this church. Let us line p for a great convention at Six Forks ext July. The minutes of the convention ill be furnished as soon as possible.

L. F. Johnson, Secretary.

—The Jefferson Standard Insurance o. is to move its place of business from reensboro to Raleigh August 1.

PROGRAM DISTRICT MEETING.

To be held at McGuire's Chapel Christian Church, Alabama Conference, Aug. 17-18, 1912.

Saturday Morning

10:00—Devotional Services, Rev. G. D. Hunt

10:15—The Status of Our Home Mission Work in the Ala. Conference, Rev. C. M. Dollar.

10:35—How may we enlist every member in service for the church? Rev. G. D. Hunt.

11:00—Preaching, Rev. G. O. Lankford.

12:00 —Adjournment.

Afternoon

1:30—Prayer service led by J. J. Carter.

2:00—Three Institutions and their influence upon individual and national life:

(1) The Home—Rev. C. W. Carter.
(2) The School—Dr. T. H. Denney.
(3) The Church—Prof. C. W. Culpepper.

3:00—The spiritual condition of my Church, by delegates and ministers preseut.

4:00 Miscellaneous business and Adjournment.

Saturday Night

Preaching, Rev. W. R. Knight.

Sunday Morning

9:30—Sunday School.

10:30—An Essay, Miss Janie Pool.

11:00—Preaching, Rev. C. M. Dollar.

C. W. Carter, Chairman
Program Committee.

BELATED PRAYING.

There are people who believe that one can postpone all praying until the hour of his death, then ask God to save his soul, and it will be well with him in the great hereafter. It is probable that the most of unconverted people are assuming that all they need to do at the close of their life, in order to enter heaven, is simply to pray God to have mercy upon them. Many of such ones refer to the thief on the cross, who, in his dying moments, prayed thus: "Lord, remember me when Thou comest into Thy Kingdom." That brief prayer received a favorable answer. But those who quote that instance do not consider the fact that that man had never before then been favored with a knowledge of Christ as man's Savior, nor had an opportunity to pray to Him. It was therefore, a rarely exceptional case. It is no criterion for unconverted people in our land to be governed by. In our land, where the light of Christianity shines, and gospel privileges abound on every hand, there is no good excuse fo any sinner to delay his preparation fo death and eternity. Unsaved ones have free access to the Bible, with its many urgent pleadings to pray for pardon, for rescue from spiritual death, and for due preparation to meet God in peace. And yet, with all of these advantages, unsaved ones will continue to prayerlessly go on their way, with no purpose to presently commit themselves to God. Then if some shocking calamity comes upon them, threatening speedy death, they will pray God to save them. I doubt that such prayers are answered. They would not pray even then if it were not for fear of dying unsaved, with its dread consequences. Such are frantic prayers. They are solely selfish. Are you going to impose upon God in that way? Is it your purpose to live for your own pleasure and profit till the end of your days, and then, if you shall still be conscious, pray God to save you from eternal misery? C. H. Wetherbe.

CATHOLICS AND THE BIBLE.

Yesterday I received a religious paper from London. I opened it, and this is the first thing that met my eye:

The Christian Sun (U. S. A.) declares that the American Government is afraid of the Bible. Speaking of educational policy for the Philippines, it says: "Hundreds of schoolteachers have been carried to the archipelago by our Government and are maintained there at the expense of our treasury. Yet those teachers are not only prohibited from teaching the Bible in their schools, but they are not even allowed to conduct a Bible class in their homes or in the Sunday schools, lest some public school pupils might be present and receive instruction in the Bible. Thus, they not only fear the Bible, but shun all appearance of having anything to do with its teaching. The policy pursued in the Philippines is that pursued wherever our Government goes in its official capacity. The Book has made us great and intelligent and free and brave and strong, yet we fear to teach it to our future citizens. So strong a grip has Roman Catholicism upon the throat of our national life."

Though far away from America, I can not but blush and feel indignant when I read such things and know them to be true, especially when I see in the popish press of Europe the priestly exultation at having so far succeeded in humiliating the proud republic of the West. It makes me feel that I want to be back home again where my vote might help to overthrow the man who, in his eagerness to catch the Catholic vote, has been ready to place the liberties of his fellow-countrymen in jeopardy.—Alfred E. Seddon, Ecole Biblique, 45 rue Raspail, France, in The Christian Standard of Dayton, Ohio.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

Members of the Board.

Mrs. C. H. Rowland, Franklin, Va., President.

Mrs. L. F. Johnson, Raleigh, N. C., Vice President.

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Mrs. W. T. Walters, Winchester, Va., Treasurer.

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Miss Bettie Stephenson, Boone, N. C., Superintendent Young Pepoles' Societies and Cradle Roll.

Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

WOMAN IN MISSIONS.

The Large Place She Fills and Must Fill.

By Mrs. Abbie B. Denison. . .

Without doubt the supreme work of the church is the saving of lost sonls, and the most of us to-day believe that the field is the entire world, instead of the one little corner in which our home happens to be. Ever since Jesus met Mary on the Resurrection morning with the command to "Go quickly and tell," woman has done her share in what has been accomplished in the spreading of the Gospel truth.

SOME FIGURES.

It is said that of all of those who are now engaged in efforts to turn the life of the world toward Christ, fully two-thirds are women. Furthermore, one third or more of the students whose names are on the rolls of the Student Volunteer Movement are women. Again statistics tells us that there are 5,937 ordained missionaries in the mission fields 2,725 laymen 4,257 unmarried women, and 5,772 wives of missionaries. If we foot up these totals we find that there are many more women than men in this noble work.

Yet these facts are not enough. We who are "holding the ropes" are not doing all we can. We need not have impressed upon us more and more that to-day is the day of woman's opportunity to us. To bring five hundred millions of our fellow women to a knowledge of a Savior is the work especially given to our sex.

WHAT CHRISTIAN WOMEN NEED.

What we must have is an intense, dominating power, urging us forward and at the same time giving us strength for the work which we have only begun. This power, this strength, comes only when we tarry long at the feet of Jesus, waiting His command and His guidance; then we can go forth ready for any service He gives us to do.

"Not by might nor by power but by my Spirit saith the Lord of Hosts." Do we realize the power of prayer? Have we such a burning desire for the saving of lost souls that we are asking God to use our own sons and daughters for that purpose? Jacob Chamberlain, who has been so mightily used of God for the redemption of India, says he drank in the spirit of missions at his mother's breast. But not until he had consecrated himself and was leaving for the foreign field did his mother tell him that her first act after his birth was to place him before the Lord and vow that her influence should be used to make of her eldest son a foreign missionary. Mothers, does your missionary enthusiasm go as far as that? Do we understand that in this way we mothers can do a work that will fill the missionary ranks as they never yet have been filled? What greater, more beautiful tribute could have been given than the one when Chamberlain said, "If there has been any soul sent to glory through my ministrations in India, Christ knows that that soul is a star in my mother's crown." Do we wish to have stars in our crowns gained in that way?

WOMEN OF TO-DAY PREPARED.

A century ago woman was not prepared for the work which would soon devolve upon her and a vision of the largeness of her place and power in God's plan of redemption was yet withheld. Early in the past century, under the leadership of such women as Mary Lyon in America and Mary Somerville in England, colleges and universities were opened to women, giving them heretofore unthought of educational advantages and enlarging their horizon. The world was quick to perceive that a new force had entered the arena of life; but in the church woman was held by such conservatism that for years a great force for love and service lay dormant. There was needed a call which had in it the urgency of an appalling need and the authority of a divine voice.

. . . . HOW WOMAN STARTED.

Such a call came to the women of England, when in 1834 David Abeel, an American missionary returning from China, stopped long enough in London to meet a few women in a private drawing room and picture to them the terrible degradation of their sisters in the East. This resulted in the forming of a society, which finally developed into the beginning of woman's organized work for women. Mr. Abeel hastened to America, hoping for like speedy results in his homeland; but not until twenty-five years had passed did the seed he had sown take root. Then, in spite of great skepticism about women being able to manage the affairs of such a society, one, brave-hearted Mrs. Doremus, of New York City, was the instrument of organizing the first Woman's Missionary Board in this country. It was known as the Woman's Union Missionary Society of New York. Thus began the movement which was at once the means of arousing women to a sense of personal responsibility and to a consciousness of their citizenship in the kingdom. Though small in its beginning, there are now more than fifty organized Woman's Boards whose united gifts in one year amounted to nearly $3,000,000.

OUR OWN WOMEN.

Our own Christian Church has been very slow in taking up missionary work, as it is now only a little more than twenty years since our first Woman's Board was organized. Our progress has been so slow tha not more than half of our conferences have organized Woman's Boards, and we believe we make a safe estimate when we say that perhaps not more than one-fourth of the churches in those conferences have local missionary societies. But we are not discouraged. We shall not stop until we have reached our high aim of a "Woman's Board in every conference, and a local society in every church of our denomination." Our gifts, though small, have helped tide our general Board over many difficult places. Our foreign board has perhaps made possible the two latest "homes" built in Japan; while our home board has bent its energies toward the frontier work.

MORE THAN MONEY.

But is the raising of money the only result of woman's organized work? Far from it. More than facts or figures are the broadened lives, the heroic hearts, the unselfish hands that have been developed through this work. Our soul's vision has been greatly enlarged by the prayers we have learned to offer for our sinsick sister across the sea. Of no small importance is the immense educational influence of woman's work. Though meeting for the special study of and prayer for missions the missionary spirit has been fostered in city and town, village and country, until

we have an army of women—one and a half million enlisted in all our women's organizations.

MISSION STUDY.

At the time of the Ecumenical Conference in New York a few years ago a plan for a united, systematic study of missions was inaugurated, which has been of inestimable value to the spread of missionary knowledge. A realization of the fact that knowledge is the true and substantial basis of an interest in missions, and that the zeal which rises to the level of consecration is the zeal that is accordng to knowledge, and the belief that there is added inspiration in a union movement, led to the preparation of a series of study books. These books published for the past six years, most of them written by women, have been the means of disseminating more information and arousing a more wide-spread interest in world-wide missions than any other plan yet tried in connection with women's work.

THE YOUNG FOLKS.

The work with children and young people, which has recently been taken up, bids fair to open up a most prolific field. Our effort in this line is the gathering of the babies into Cradle Roll bands, then Glad Gleaners' circles, and then on into the Young Peoples Society, until they are ready to go out into the world zealous, intelligent, consecrated Christians, ready to go where God calls.

ONLY WOMEN CAN DO SOME WORK.

Our responsibility in regard to heathen women is peculiar, because the work of winning them for Christ has been laid upon us. To seek to raise the womanhood of the world to the high plane where God would have her take her place is most certainly a most difficult undertaking, when we think of the numbers to be reached, and of the obstacles in the way. The more we study missions, the more clearly do we see how much of the real work in missions lies in woman's hands to accomplish. The tightly shut doors of the zenanas will open only to a woman's touch; it must be a woman's voice that tells there the story of redeeming love, and the same is true in a modified degree of heathen homes the world over. Think of the twenty-three million widows in India, seventy-eight thousand of whom are under nine years of age and who can be reached only by women. Think again of the three hundred million women who live only in the Buddhist hope of being born again a man instead of a toad or a snake. A story is told of a missionary who was urging some girls to attend school. They replied, "We are only donkeys, we have no intellect. Don't waste your time on us." Perhaps it is because of woman's more sensitive nature that these indescribable conditions of her heathen sisters appeal to her. However, it cannot be denied that a woman once interested and once informed is ready to put her best self and her most persistent effort into an endeavor to rescue and elevate them.

SOME EXAMPLES.

Wherever there is a misson field, no

Continued on page fourteen.

Elon College, N. C.

AUCTION.

10:30 O'clock Saturday, Aug. 10.

On Saturday, Aug. 10th, 1912, at 10:30 O'clock A. M.,
We Will Sell at Auction
22 SELECT RESIDENCE LOTS 22

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Amount brought forward		$1,612.25
Dues:		
Grace Neville	$ .10	
Archie Newman	.10	
Wallace Newman	.10	
Paul H. Brantley	.50	
Monthly S. S. Offering:		
New Hope, Va.	2.22	
Dendron, Va.	5.00	
Howard's Chapel, N. C.	1.19	
Rose Hill, Columbus, Ga.	1.74	
Special Offering:		
A. S. Dunn and family	1.00	
Mrs. Bettie Cates	3.00	
Mrs. Hattie Blanchard	3.00	
Amount 25th week		17.95
Total		$1,630.20

Elon College, N. C., July 24, 1912.

My Dear Children and Friends:—

I believe you are beginning to wake up. Listen to the appeal that has been sent you and do not turn it aside. Some have already responded and results are coming. Like the little sprouts of green coming up in the Springtime they cheer us with their merry tidings of good wish s and litle mites which, when they pile up, make more than you'd think sometimes.

Our Sunday schools are coming in too, and with this regular help it will perhaps not be so hard. The summer months have been so dull and we are behind with our bills. Come to the rescue, friends, and God will bles you for it!

Will you can us one can of fruit while you are canning yours? If so, let me know. I want every lady who will to send us one can of fruit or vegetables, and if you wish the can returned, of course we will take pleasure in doing so.

We are glad of the apples which Bro. Buck Gerringer has sent us. They make fine pies that we girls and boys enjoy so much. God bless each child, Sunday school man or woman who will lend a helping hand right now.

Several children are taking a little vacation. We hope they will have a good time and come back rosy.

Lovingly yours,
Uncle Jim.

Ivor, Va., July 17, 1912.

I am sorry I have neglected to write and send my dues. Pardon me for negligence. I see that when one first begins to drop off and neglect it gets easier and easier every time. I am going to try to be more prompt in the future. All six of us children took the whooping cough in May and have had quite a spell, and are not entirely over with it yet. Most people say summer time is the best time to have it. I have never tried it any other time of the year, but I think it bad enough in summer. Mama shut us all in a room at night and stayed with us and burned a Cresolene lamp. The baby was just cutting his first little teeth. It served him real bad for a few days. But we are all much better now, I am glad to say. Enclosed you will find fifty cents in stamps for the Corner. I thought it best to send that amount in stamps instead of money. Could write more but am afraid my letter is already too long.

With love to you and the cousins,
Paul H. Brantley.

Whooping cough must indeed be a bad companion, Paul, and I am truly glad you little children are almost over it. So very glad to have you write again.

Chapel Hill, N. C., July 23, 1912.

Dear Uncle Jim:

I am sorry I have neglected to write so long. I hope the cousins are enjoying their vacation as well as myself. My little cousin from L. I. is visiting grandmother and we have lots of fun. Please find enclosed by dime.

Your little niece,
Grace Neville.

It is indeed nice, Grace, for you to write again. Please keep it up, for we miss you so much.

Henderson, N. C., July 22, 1912.

Dear Uncle Jim:

We wish some of your boys were here to help us haul. During the week we hitch both horses together and haul that way, but on Saturday we have each a wagon, and deliver groceries for papa.

Brother is working with the Standard Oil Co., so we have to hustle and fill his place the best we can. Mama has been very sick since we last wrote. The doctor came to see her three times. She is up now but very feeble. She is still under the doctor's treatment.

Enclosed you will find 20 cents dues for July. With much love to you and all the cousins, from

Archie and Wallace Newman.

Ah, boys, when mama is sick you are indeed in a bad fix, for you know the old song, "A boy's best friend is his Mother."

MARRIED.

Warren-Stephenson.

At No. 207 Chestnut St., Suffolk, Va., July 5th, Mr. Joseph West Warren, of Baltimore, Md., and Miss Jesse Lee Stephenson of Nansemond Co., Va.

Lankford-Lankford.

At No. 207 Chestnut St., Suffolk, Va., July 5th, Mr. Mills E. Lankford of Isle of Wight Co., Va., and Miss Charlotte C. Lankford, of Isle of Wight Co., Va.

Walters-Mumford.

At the bride's father's, Suffolk, Va., July 11th, Mr. Burwell W. Walters and Miss Sarah E. Mumford.

Wever-Saunders.

At No. 207 Chestnut St., Suffolk, Va., July 13th, Mr. Cleveland Warner Wever and Miss Lizzie B. Saunders, daughter of Mr. and Mrs. Joe Brittain Saunders of Nansemond Co., Va. H. H. B.

DIED.

Holland.

Mrs. Lucinda Holland, wife of Mr. Jno. L. Holland, departed this life at her home near Carrsville, Isle of Wight County Va. July 11th, 1912, at the age of 68 years. She was the daughter of Jordan Holland and Margaret Butler, and leaves besides the devoted husband, our brother, Jason Holland, and one sister, Mrs. Margaret Beale, both of Carrsville, Va. The deceased had been a member of Holland Church for 52 years and was a good Christian. The funeral services were conducted at the home of the writer and the remains buried in the family cemetery on the place.

Our sincerest sympathy goes out to Bro. Holland in this severe affliction.

N. G. Newman.

Varner.

Professor Charles Van Buren Varner was born at Lexington, Va., Jan. 18, 1868, died at his home in Ivor, Va., July 16, 1912, being 44 years, 5 months and 28 days of age. He had served as principal of the Ivor High School for 5 years. Here he made many friends and proved himself an excellent instructor. He was a man of high ideals and in these he sought to lead his pupils. His last school term closed about the first of last May. During much of the last school year he battled against disease and weakness but continued to teach until the term closed. He leaves a wife, who was Miss Nannie Ely of Berkley, Va., one child, one sister and three brothers. May the Lord comfort and keep these in this time of bereavement.

Funeral services were conducted by the writer at the home in Ivor, Va. and the remains were placed on N. & W. train to be taken to Lexington Va. for burial.

R. H. Peel..

Ballard.

At his home, near Holland, Va., July 2nd, 1912, John H. Ballard, aged 57 years, 11 months and 7 days. He had been sick about two weeks, but was much improved. No one was expecting his death here, for it was a great shock to his family and many friends. He ate his breakfast and walked out in the yard and was stricken with death and started back into his house and fell on the porch. His wife heard him, ran to his rescue and took hold of him and said, "What is the matter?" His reply was, "I felt badly and was trying to get into the house to lie down." He died in his wife's arms.

He was a good man and greatly beloved by all who knew him. He was one among the very best farmers in the county, charitable in all his ways, devoted to his wife and children, true and faithful to his church and friends. He was a member of Holland Christian Church, and will be greaty missed in his church, community, but no where so much as in his beloved and happy home. But our loss has been his eternal gain. Weep not, dear friends, we shall meet him in the many mansions, where sorrow can come no more. The Lord's will be done, and not ours. He leaves a devoted wife, two children, one daughter, Mrs. Willie May Woodward of Portsmouth, Va., one son, Joseph Ballard, three brothers, W. H., J. F., and M. L. Ballard, one sister, Mrs. W. H. Harrell of Portsmouth, Va., one grand daughter, John Etta Woodward, one aunt, Mrs. Mary Freeman, of Baltimore, Md., and many friends.

His funeral services were conducted by the writer assisted by Rev. N. G. Newman and Rev. J. L. Lawless, of Holland, Va. His remains were laid to rest in the family burying ground. H. H. B.

Johnson.

At St. Andrews' Hospital, Suffolk, Va., July 8th, 1912, James I. Johnson, of Mt. Carmel Christian Church, Isle of Wight Co., Va., aged about fifty-seven years. he leaves a devoted wife, six children, three daughters and three sons, one stepson, Mr. E. F. Bradshaw, of Frazier, Va., and many friends. His funeral services were conducted by his pastor at his church, and his remains were laid to rest in the church cemetery. May his loved ones find comfort in the blessed hope of meeting again, whre sorrow can come no more. H. H. B.

Johnson.

Mrs. Della Ragsdale Johnson, second daughter of Mr. and Mrs. E. J. Ragsdale, was born in Granville county, N. C., August 15, 1880, was educated at Louisburg Female College and was married to J. Beale Johnson, Cardenas, N. C., December 20th, 1902. Some six or more years ago she made a profession of faith in Christ and united with Wake Chapel church. She was a regular attendant at the service of her church and remained a faithful member thereof till the day of her going away, July 24th, 1912 at 10:45 of the clock in the evening. The birth and death of her first born occurred on the day of her departure.

A broken hearted husband mourns the loss of a dear and devoted companion and mourns beyond measure her sudden and untimely taking off. A devoted father and mother, three brothers, and two sisters, compose the immediate members of this family circle now so sadly severed and broken for time. The interment was in Wake Chapel cemetery, July 25th, after the funeral obsequies conducted by Rev. L. F. Johnson, D. D., and the writer. The floral offering was beautiful and abundant and the throng that gathered to pay the last tribute of respect was immense.

Mrs Johnson was a woman of unusual charm and grace, both of person and character. Refined, to a marked and marvelous degree, in mien and manner, dignified, gracious and generous to a degree her friends honored her for her real worth and in return were honored by her with the high and exalted ideas which she inspired in every one fortunate enough to share her intimate acquaintance. Endowed by nature with rich and rare gifts, with subline ideals in domestic pursuits, in social life, and in religion, she cultivated and developed these ideals to an exceedingly high degree and made her home life beautiful, her social circle happy, and her religion devotional, abiding and sincere. She glorified home, exalted domestic service, honored her husband, her loved ones and friends, and made all who knew her debtors to the power of her personality.

This world was richer for the high ideas which she instilled and is poorer now for her going.

Her husband built for her a great, spacious colonial house. This good woman turned that house into a home and made every body happy who came across its threshold. In all this broad land we have never known a happier, a more perfect home than that she created. The atmosphere of that home ever and always was that of cordial and genuine welcome.

Such a home, let us believe, was but a picture, faint and blurred even at best, of that home for which her soul was being prepared, the home in that house of many mansions, not builded by hands and one that will never fail nor fade.

Her broken-hearted husband looks into a future that seems dark and deep and clouded indeed. Words cannot comfort him because the light of his home, the solace of his days, and the hope of his plans and pursuits has gone out. God alone can bring the comfort that his bleeding heart is now so longing for.

After all the best plans and most wholesome purposes and pursuits we can engage in here below are but temporary and are doomed to be shattered very soon at best. The only real and abiding hope we dare indulge is that hope that this life, so frail and fleeting, may be lived out so becomingly and so beautiful that we shall gather with the great and with the good beyond the stars and there share and enjoy their favor and fellowship for all eternity.

J. O. A.

SUMMER TOURIST AND WEEK END FARES TO BEAUFORT AND MOREHEAD BY THE SEA.

From	To Morehead City Summer Tourist	Week End Fare
Raleigh	$6.45	$4.50
Wendell	6.45	4.50
Zebulon	6.35	4.50
Middlesex	5.95	4.40
Bailey	....	4.25
Wilson	5.10	3.50
Stantonburg	5.05	3.25
Farmville	4.35	3.00
Greenville	3.65	2.75

Rates to Beaufort 20 cents higher than fares to Morehead City.

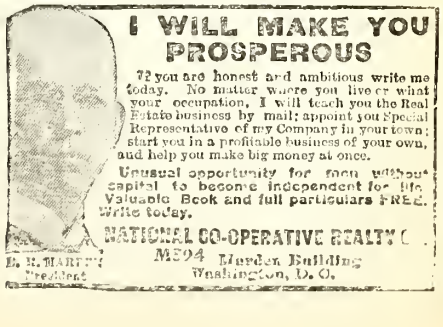
Summer tourists tickets sold daily and good until October 31st.

Week End tickets sold for all trains Friday and Saturday, also Sunday morning, good to return until Tuesday following date of sale.

For particulars ask any Ticket Agent.

W. W. Croxton,
General Passenger Agent.

Norfolk, Va., June 28, 1912.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Begun on page ten.

matter how hard the work or how uninviting or even revolting the conditions, there we find women doing as much and even more in some fields than the men. We cannot estimate the influence of the missionaries' wives, whose work may be recorded only in God's book above, but who, in a quiet way, demonstrate to the heathen mind the delights of a Christian home. Nor is that all. Read over the reports from our Japan mission and see how much our missionaries' wives there are doing. Visiting the women in their homes, teaching in the Sunday-school, gathering a class of girls into their homes and teaching them to sing hymns and play gospel hymns—straining every nerve to hasten the day when Christ shall be uppermost in the mind of the Japanese.

HEROIC MARY REED.

If you want a lesson in heroism read the life of Mary Reed, who, when she found she had contracted leprosy, resolutely turned her attention to that most neglected class of heathendom—the lepers. Because of her pleading, God stayed her disease until she has been able to found schools and hospitals and witness the cleansing of thousands of her fellow sufferers. Or read the heroism displayed by the women in the terrible Boxer outrages, or make a study of the work of Miss Agnew, who is called the "motoher of a thousand daughters, in Ceylon. If our own Mrs. Wilgus in North Dakota would write us some of the privations of her past few years, or how she has gone here and there preaching through all kinds of weather until her health is nearly broken, it might make interesting reading.

Christian women, the Lord has great things in store for us. He has given us ten thousand times ten thousand blessings. How better can we show our gratitude than by doing what we can to bring our sisters to the same exalted position which we occupy. Much has been done to this end, but it is evident that there should be a great increase n those who are seeking to remove the curse from the women of non-Christian lands. For even now, not one half of the women that have named the name of Christ are enlisted in this work.

The restless millions wait
That light whose dawninfi makes all things new,
Christ also waits, but men are slow and late.
Have we done what we could? Have I?
Have you?

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AMONG THE CHURCHES.

Last Saturday was the third quarterly meeting this year at Christian Light. The Sunday school is doing well, and the church is on the up grade, two members received at the Saturday meeting.

On Sunday the funeral sermon of Deacon Robert Lockway was preached at Baptist Grove. He was a deacon at Christian Light; but as he was buried at Baptist Grove, it was desired that his funeral should be preached there. He died March 11th. The house was filled to overflow in showing the great respect in which he was held.

W. G. Clements.

MARRIED.

Hayes-Apt.

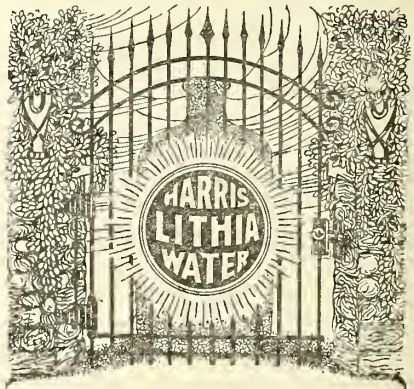
Monday A. M. 10.00 o'clock July 15th, 1912 at the home of Mrs. Max Horn, sister of the bride, Virgilina, Va. Mr. Alfred Hayes and Miss Anna Apt were united in marriage. The attendants were Mr. Johny James and Mrs. Josie Nicholas of Virgilina, Mr. Tommie Apt of S. Boston and Miss Alice Gaines of Norfolk. Immediately after the marriage Mr. and Mrs. Hayes left for a trip to Richmond.

The groom is a deacon in our church at Virgilina, Supt. of S. S. and a leader in the religious work of the town. The bride is a teacher in the high school and the leader among the ladies in our church work.

I feel a deep interest in this couple as Deacon Hayes cared for me in his home last summer during my illness, and Mrs, Hayes who at that time lived in the neighborhood kindly sent Mrs. Newman a telegram and letter daily during the critical period.

My best wishes and prayers will ever be with them in their useful career through life.

C. E. Newman.



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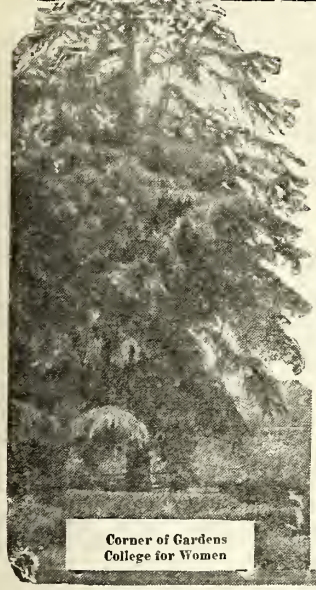

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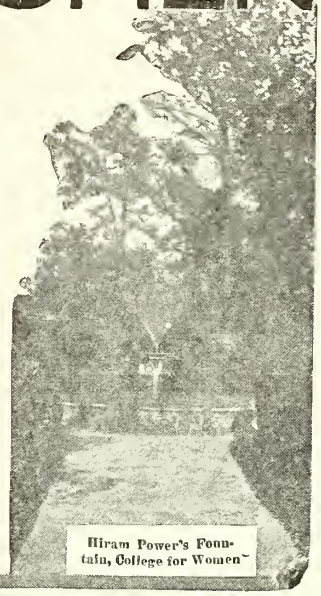

Hiram Power's Fountain, College for Women

—We appreciate the kind words on all sides about the Publishing House and the feeling of the brethren generally that this good work now being done has been delayed all too long. We feel that the Publishing House will mean much for our cause, and all feel that way whom we have talked with.

BIRD'S-EYE VIEW OF NORTH CAROLINA.

The Southern Railway is exerting every effort to advance the Western North Carolina Section, not only as an ideal resort Section, but also as a permanent place of abode. To this end a number of attractive booklets have been issued this season by the Passenger Traffic Department of that company. Their latest effort in that direction is in the form of a large and very attractive map, highly colored and geographically correct. It particularly features, in colors, each mountain peak, stream, drive and trail and is very comprehensive in every detail.

The company expects to place these maps in their own offices over the system, as well as in other public places where they will be available to those who desire to refer to them.. A glance at it will give the seeker of nature's wonderment, valuable knowledge; and it should have the effect of attracting to that famous section, those who have occasion to use it, and who are interested in outdoor life such as can be followed in that territory.

Wilmington, July 3.—William Linkhaw, aged 12, and Harold Jones, 10 years old, members of prominent families at Lumberton, were drowned early today while bathing in Lumber river, near that town, with a number of companions about their own ages. Young Jones could not swim and went out too far. Lankhaw, an expert swimmer, went to his assistance, and both went down. The bodies were recovered promptly, but efforts to resuscitate them proved useless.

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J. O. Atkinson, Editor, Elon College, N. C.

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